# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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## Miscellanies.

### CHRISTIANITY IN INDIA.

The statements given in our last respecting the correspondence between Mr Ware and Mr Adam, extended to the third Question. We now proceed to the fourth question:—

"*Of what caste are they generally? And what effect has their profession of Christianity upon their standing?*"

In reply to this question he informs us that the converts have been either Mussulmans or Hindoos. The former are of two classes. The converts from them are supposed to have been generally from the lower classes. When a Mussulman embraces Christianity he is treated with coldness and sometimes with contempt by his former associates. Converts from among Mussulmans are supposed to be frequently influenced by selfish motives; and hence it is found that most of the apostacies from Christianity, particularly in Calcutta, have been those of Mussulman converts.—

The Hindoos are properly divided into two clases though these contain numerous subdivisions. The Brahmins are of various grades and characters. Some of this caste have been converted, but they are generally low, ignorant, and dependent. Only two of any eminence have been converted, and one of these, (Juggumohun Chowdhuree) is suspected not to have been influenced by upright motives. He is respectable though dependent in his circumstances. The other, of whom an acount is given in the Monthly Friend of India, p. 96, is a learned Brahmin of Delhi. This is said to have been the first instance of the conversion of a learned Brahmin. The converts are almost without exception from the lower classes, and sometimes from among the most degraded. Mr Adam concludes by saying:—

"Whatever be the caste of a Hindoo convert he necessarily loses it on embracing Christianity; i. e. his nearest relatives and dearest friends henceforth refuse to eat, drink, or in any way associate with him. When any one thus loses his caste, it can be regained only with much trouble, at a considerable expense, and not without great influence being used in his behalf by some respectable landholder. The number of those who, whether from choice or necessity, live without regard to the rules of caste is very great; and it is evident that in proportion to their increase the terror connected with the loss of caste will be lessened.

"'V. *Are they Christians from conviction, or from other motives?*"

To this question Mr Adam replies:

"It is difficult, and perhaps dangerous, to pronounce on the motives by which our fellow-creatures are at any time influenced in adopting a particular course of conduct; and in the present case the motives may have been as various as the individuals who have embraced Christianity. In delivering, therefore, my sentiments on this subject, I would be understood to do it with extreme diffidence, bearing in mind that they are not more amenable to me than I am to them, and that both must render an account to the great Searcher of hearts and final Judge of men.

"It is easier to determine what have *not* been their motives, than to perceive what have. If, to render their motives good, it be considered necessary for them to have preferred truth and virtue to error and vice, from a simple approbation of the former and disapprobation of the latter, then I fear that very few of them can be justly considered as belonging to this description. "Inquiry" respecting the doctrines of the gospel as compared with, or contra-distinguished from, those of Hindooism and Mussulmanism, and a well founded "conviction" of the truth of the one, and the erroneousness of either of the others, are proved, by their extreme ignorance both of their old and their new religion, to have had little, if any thing at all, to do with their profession of Christianity; while the numerous instances of immoral conduct which occur amongst them, and meet with the public censure of their teachers, show that they did not expect that strictness of discipline to which they have been required to submit. That they are very little acquainted with their former religion, I state as the general impression left upon my mind, after all the opportunities of observing and conversing with them that I have possessed during my residence in India; an impression which is confirmed by the fact, that, with the single exception perhaps of the Delhi Brahmin pundit, none of them have been able to read their own sacred books. That they are as imperfectly acquainted with the religion which they have embraced, even as it is taught them, I would state as a general impression acquired in the same way and corroborated by the following fact. Tarachund Dutt, a native convert residing at Vansvariya, in one of his publications on Christianity, entitled *Jnananjun*, compared the three persons of the Athanasian Trinity to the three persons of the Hindoo Triad, and described the Father, Son, and Holy Ghost, as, respectively, the Creator, Preserver, and Destroyer of the world. Not only is the Trinity unscriptural, but this account of it is unorthodox; and yet the book containing it was printed at the Serampore Press under the eye of the Missionaries, and the author of it, before his return to idolatry, was esteemed one of the most respectable and best informed of the native converts. In proof that the instances of their immoral conduct are numerous, I would again refer to the frequent suspensions and excommunications formerly mentioned, and which, although only occasionally noticed in the Missionary publications, are, I suppose, as in all well regulated dissenting churches, faithfully recorded in minute-books kept for the purpose. These minute-books, if they exist, are, of course, in the hands of the Missionaries, but the facts to which I refer are notorious to all those who have been conversant with the native converts. From these premises I infer, that a considerable proportion of them have not been influenced by the love of truth or by the love of virtue, and that, consequently, but few of them are Christians from inquiry and conviction. That there are a few of this description I am by no means disposed to deny, because I hope that there may have been some who have lived irreproachably from the period of their baptism to the time of their death. But I have never been personally acquainted with any in whom I could repose unhesitating confidence, and I have understood that Dr Carey has expressed himself to the same effect respecting the native converts."

"What then are the probable motives by which the majority of the converts have been influenced? In some, probably, they have been less blameable than in others. The love of novelty may have induced some who had not much at stake; the pressure of poverty may have impelled, or the hope of gain may have drawn, others, guided, perhaps, by the false reports at one time current amongst the natives: and of this kind probably were most of those who have at different times apostatized. The earnest, and evidently sincere and benevolent assurances of the Missionaries that without faith in Christ it was impossible for them to be saved from the eternal wrath of God and pains of hell, joined perhaps to a previous dissatisfaction with the absurdities and contradictions of the popular creed of worship, may have influenced some; while the personal character of the Missionaries and condescending manner in which they received and treated inquirers, compared with the pride and superciliousness of their own gooroos or spiritual teachers, may have wrought upon others. Some had probably lost caste before they embraced Christianity, and, with that feeling of religion and love of society natural to man, took refuge in the gospel from a state of religious outlawry; while the Brahmin Juggumohun Chowdhuree already mentioned, it has been alleged to me, was first induced to profess Christianity by an attachment to a Christian female."

Considering this subject connected with the apostacy of some of the native converts from Christianity, Mr Adam names a number of them, and then proceeds to observe:—

"It is not unworthy of mention in connexion with this subject, that, since I embraced Unitarianism, nine or ten of the native converts have visited me at different times, either individually, or in companies of two, three, or four. They had received the idea that I was, not a Unitarian Christian, but a Unitarian Hindoo, and they gave me to understand, some with more plainness than others, that if I would support them and permit them to use my name, they would preach with all their might against the other Missionaries. I, of course, gave them no encouragement, and when they found that my purpose was fixed, they discontinued their visits. They appear to have supposed that I would be willing to adopt any means of hostility against those from whom, they stated, that they had heard so much evil of me and my opinions. Two or three of them were, I have reason to believe, in a state of excommunication; the others, as far as I know, were at that time recognized by the Missionaries as in full Christian communion."

"I have also learned from Rammohun Roy that, since the commencement of his religious controversy with the Serampore Missionaries, several of the native converts have, in like manner, called upon him at different times; and conceiving that his publications were directed, not against the corruptions of Christianity, but against Christianity itself, offered their services to preach against it in places of worship to be erected at his expense opposite to those already employed by the Missionaries for the propagation of their sentiments. He, of course, rejected their proposal, and retained only one of them in his employ, viz. Gunganarayun Punda, whose sobriety of deportment appeared to recommend him; but upon this express condition, that, while he should enjoy perfect liberty to profess whatever religion he might think fit to adopt, he would not in any way oppose the labours of the Missionaries.

"Of those learned and respectable natives with whom I am acquainted, who think well of Christianity without professing it, there is not one who admits the native converts to have been actuated by good motives. It may be considered, on the one hand, that their judgment is somewhat prejudiced; but, on the other hand, there can be no doubt that they possess far more favourable opportunities of becoming acquainted with the obliquities of the native character than any that a European can enjoy. The subject altogether includes so many cases, each probably differing in some respects from all the rest, that no opinion, whether favourable or unfavourable, should be delivered respecting them in the gross, nor upon the individual cases, but with the utmost caution. I hope that what I have written will not be found opposed to the spirit of this remark."

*From the Christian Examiner.*

### NOTES UPON THE BIBLE.

SYRIAC VERSION. Our judgment of the purity, in which we have the text of the New Testament, must be derived in some measure from its correspondence with the ancient versions; and our means of correcting any errors that have crept into it, must be drawn in an equal degree from a comparison of the present text with those versions.

With the exception of the Gospel according to Matthew, and the epistle to the Hebrews, the books of the New Testament were written in the Greek language. *Those* are believed to have appeared first in the Hebrew, or, more properly speaking, in what has been sometimes called the Syro-Chaldaic; not the pure, unmixed Hebrew, such as was used by the nation of Israel before the captivity, and in which the earlier Jewish Scriptures were written; but the dialect which was spoken by the Jewish nation after their return from their long exile in Babylon. It was a mixture of the ancient Hebrew with the Chaldee, which was the language they had occasion to use in Babylon, and the Syriac, with which it was blended by their intercourse with their neighbours on their return.

The exception which I have mentioned expresses the general opinion of criticks. But it is not universal. There are those who maintain that *these* as well as the other books, were originally written in Greek. But whether it was so or not, what is certain is, that they were translated into Greek at a very early period, and were used chiefly, if not altogether in that language. The use of the original indeed appears to have been entirely superseded by the translation, before any ancient version of the New Testament was made, of which there are any remains, or of which even the knowledge has been transmitted down to our times. It is not easy, perhaps not even possible, now to ascertain, what was the exact date of the earliest version of the New Testament. Nor are the claims to superior antiquity, urged in favour of two of them settled beyond dispute. The preference however has been generally allowed to those of the Old Syriac, which is thought to have been made before the middle of the second century. This excellent version, "the very best translation of the New Testament,' says Michaelis, "that I have ever read, was made at Edessa, a city where the christian religion was planted in the first century, was adopted by its sovereigns, who erected churches with all the magnificence of heathen temples, and was thence early and widely propagated in the Eastern parts of Asia; a city also whose language was Syriac, and which was, during many ages, the Eastern metropolis of the christian world.' This version is called the *Peshito* or *literal*, or, as the author just referred to thinks more properly rendered, the *pure*, *accurate*, *uncorrupted*, a title supposed to be given it to express confidence in its fidelity; since it is in fact *less literal*, though *more faithful*, than another version into the same language, the Philoxenian, which was made afterward in the fifth or sixth century.

The version first mentioned, the Old Syriac, it will be easily seen, must have high critical authority, and be of eminent use in ascertaining the original reading of the text; for as it is older by several centuries than the most ancient Greek manuscripts now extant, it ascertains to us, (which is very important,) what were the readings of at least one manuscpipt of that very early date, that is, the one from which that version was made. It is not indeed incredible, that the very *autographs* of the Apostles were yet in being, and that this version may have had the advantage of being compared with them. And besides this circumstance of its unquestionable antiquity, there is another, that contributed to the excellence ascribed to it by Michaelis, and before him by Prideaux, who declares it to be "the best translation we have of the sacred writings in any ancient language;" viz. the affinity of the language with that, which was spoken by the Jews in our Saviour's time. "So great, says the former of these criticks, "is the affininity of the Syriac to the dialect of Palestine, to justify the assertion, in some respects, that the Syriac translator has recorded the actions and the speeches of Christ in the very language in which he spoke.

### HYPOCRISY.

Were hypocrites to pretend to no uncommon sanctity, their want of merit would be less discoverable. But pretensions of this nature bring their characters upon the carpet. Those who endeavour to pass for the true lights of the world must expect to attract the eyes of it. A mall blemish is more easily discoverable in them, and more justly ridiculous, than a much greater in their neighbours. A small blemish also presents a claw, which very often conducts us through the most intricate mazes and dark recesses of their character.

Notwithstanding the evidence of this, how often do we see pretence cultivated in proportion as virtue is neglected! As religion sinks in one scale pretence is exalted in the other.

Perhaps, there is not a more effectual key to the discovery of hypocrisy than a censorious temper. The man possessed of real virtue knows the difficulty of attaining it, and is, of course, the more inclined to pity others, who happen to fail in the pursuit. The hypocrite, on the other hand, having never trod the thorny path, is less induced to pity those who desert it for the flowery one. He exposes the unhappy victim without compunction, and even with a kind of triumph; not considering that vice is the proper object of compassion, or that propensity to censure is almost a worse quality than any it can expose. *Shenstone's Essays.*

The following remarks are from a very spirited and able work published in London, in 1808, entitled—"Hints on the nature and effect of Evangelical Preaching. By a BARRISTER."

When a Clergyman of the old stamp assembled his flock round him, he taught them, above all things, to shun idleness, as containing in it every temptation to vice; he pressed them to beware of evil company, and evil example:—"Enter not (was his text) into the path of the wicked, and go not into the way of evil men: avoid it, pass not by it, turn from it, and pass away."—This Gospel, which was not the Gospel of Calvin, but the moral Gospel of God, no where taught him that mankind have *naturally* no power at all to do any thing that is good, and are wholly and utterly helpless. HE worshipped a Being who did not command and expect obedience without giving the power to obey, and that Being he taught others to worship, and that power he earnestly prayed them to exert. This Christian Preacher did not lull his hearers into a false security by leading them to expect a supernatural change in some *future* day of *grace:* but assured them, and the authority which he urged carried conviction with it, that "the *grace of God*, which *bringeth salvation*, HATH APPEARED *to all men*, *teaching* us that, denying ungodliness and wordly lusts, we should live soberly, righteously, and godly, in this present world."

"Why stand ye here all the day idle?" said the lord of the vineyard; they said unto him, "Because no man hath hired us." Surely, had they been brought up under an *Evangelical* Teacher, they would have made a very different reply.—"Because we have no *natural power to work*" would have been their answer; "to hire us would be useless, for, having no power to help ourselves, still less have we a power to help others." But, in this beautiful parable, our SAVIOUR teaches an important *moral* truth, which this *helpless* order of sinners would do well to remember—that he did not live and die to leave them an EXAMPLE they were unable to follow, nor would have commanded any man to TAKE UP his cross if he had not strength to support it.

REASON, we all know, is the test of truth; but whenever this test is applied to what is termed *Evangelical* truth, and it will not stand the trial, the defenders of this doctrine immediately vilify it; it is *carnal* reason, and has no concern with these inquiries. Now give me leave to say, that this phrase, though perpetually in the mouth of these Evangelical preceptors, is utter nonsense; as well might we talk, only that our ears are not accustomed to it, of *crooked* straightness, and *diseased* health. The phrase *carnal* REASON is just as contradictory, and, therefore, just as absurd. I am aware that it would be a great loss if this phrase were taken away from the common stock, because it is so useful, when hard pressed, to silence inquiry; for the rule seems to be, with regard to a reasoner, if you cannot satisfy his mind you must stop his mouth. Without some such contrivance, error would never make its way into the world. When the Catholic Divines, of past ages, differed respecting the *mysteries* of their faith, they referred the decision as in duty bound, to the Pope; but his Holiness, who knew that the less *carnal* REASON pried into the *mysteries* the better, wisely enjoined silence on both parties.

Let all the *intervals* or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness and neighborhood, and means of spiritual and corporal health; ever remembering so to work in our calling as not to neglect the work of our *high calling;* but to begin and end the day with God, with such forms of devotion as shall be proper to our necessities. *Holy Living.*

No man who *continues* in sin, can have endured chastisement *adequate* to his transgressions; for if he had, he would *cease to do evil, and learn to do well;* correction would *then* have answered its benevolent design."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 17, 1824.

## RAMMOHUN ROY.

Our readers will recollect that in our last we quoted a few paragraphs from the Missionary Herald, in relation to the celebrated Rammohun Roy. We took no pains to refute what we considered the calumny of the writer, because we were conscious that our readers generally were well acquainted with the history and character of this extraordinary man, and would readily perceive that those statements were the result of party-prejudice and ill-will. After reading, however, a short notice of this subject in the last Christian Watchman, and reflecting more on the editorial remarks respecting it in the Missionary Herald, we have thought it improper that it should pass wholly in silence.

In the first place what does Mr Mill, the missionary whose communication we have alluded to,—what does he say of Rammohun Roy? He begins by passing upon him the high compliment of saying that he *had been* one of a band of Hindoo philosophers, who, after nobly freeing themselves from the skackles of heathen superstition and prejudice, were, upon the principles of natural religion, successfully opposing the idolatries and the cruel and superstitious practices of their countrymen. This, in substance, was uttered with tolerable appearance of fairness and good will. And what says he next? He proceeds to speak of his noble exertions for the overthrow of idolatry, and of bloody and obscene rites, in opposition to his brethren, the Brahmins. So long as he is thus engaged as a philosopher, as a learned and acute disputant on the principles of common sense, and cultivated reason, so long our author speaks kindly and respectfully of this great man. But when he turns "to profess himself a Christian," and to oppose the idolatries and cruel superstitions of his countrymen with the divine armour of the Gospel—immediately he is traduced and opposed as an arch enemy of truth and godliness; and all not because he does not feel an exalted attachment to Christianity, but because, forsooth, owing to the peculiar circumstances of his previous life, he does not, perhaps, feel the full force and weight of the arguments, for the supernatural character of this religion. Or, perhaps, more probably, because he does not stifle his reason, and bow in profound and undoubting submission to what Mr Mill is pleased to call its Mysteries,—the *holy trinity*, and its kindred jargon; because he [Rammohun Roy] in his endeavour to lead his countrymen to embrace Christianity, preferred to exhibit to them its *morality*, and its plain and practical parts, which he and they could understand, rather than to bring forward those parts on which are founded what some call its *mysteries*, and which by a wrong interpretation, he supposed, as he very frankly declares, would be likely to disgust and alienate from Christianity those whom he wished to draw to embrace it. This is the narrow ground on which his opposition to Rammohun Roy is founded. If he embrace Christianity at all he must embrace it, not as he himself understands it, aided by the best lights he can obtain respecting its true meaning; but he must receive it precisely as Mr Mill receives it, disfigured and deformed by its association with the doctrines of the trinity, native depravity, &c. and with all the other human appendages with which weak, vain, and bigotted minds have burdened it; and all this too on the pain of being subjected to Mr Mill's displeaure and calumny, and of being told by him, that there was no reason to applaud his change of faith from Hindooism to Christianity; in other words, that it were as well or better that he had remained an unbeliever! A noble practice this, surely, for a Christian Missionary;—to tell the Hindoo whom he goes to convert,—You shall not exercise your reason and understanding upon Christianity; you shall, whether you understand it or not, embrace it precisely as I present it to you, with all its accompaniments and glosses, or you shall not receive it or be benefitted by it at all. Swerve one iota from my interpretation of this religion, or suggest a lurking doubt about the 'mystery,' of the '*Holy Trinity*' and I will brand you a deist and an in infidel.

This writer has the boldness to say that Rammohun Roy, in his publication, entitld "The Precepts of Jesus, a guide to peace and happiness," has "artfully attempted" "to set the *morality* of the gospel against its *mysteries*." He tells us also of the "insidious short preface" to the book, and proceeds through many sentences in a strain of virulent abuse; the ground and mystery of all which, is at once explained, when he comes to speak of the "*impiety*" of his *elaborate tract against the trinity*" &c. viz. his work entitled "A Defence of the Precepts of Jesus." The Trinity, being a very tender and assailable branch of his faith, is not to be attacked with impunity; and for him who has the presumption to express a doubt of its truth, no abuse, it seems is too great or too severe.

Let us hear Rammohun Roy's own account of the pamphlet which he published, called the precepts of Jesus, &c. and the reasons he assigns for omitting what is historical and doctrinal, and extracting only the preceptive parts.

"I feel persuaded," says Rammohun Roy, in his preface to the Precepts of Jesus "that by separating from the other matters contained in the New Testament the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding.—For historical and some other passages are liable to the doubts and disputes of free-thinkers and antichristians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them.—On the contrary, moral doctrines, tending evidently to the maintenance of the peace and harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and to the unlearned.—This simple code of Religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of cast, rank, or wealth, to change, disappointment, pain and death; and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature: and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form.*

Is not this a sufficient and a satisfactory explanation of the reasons of the course he pursued? And why does this man, who must be supposed to be, comparatively, *ignorant* of the character and prejudices of the native Hindoos,—why does he arrogantly set up his opinion in opposition to that of so able, experienced and judicious a native as Rammohun Roy, in relation to the best means of leading his countrymen to understand and accept Christianity? How, indeed, can this writer justify himself for neglecting to lay aside his little party prejudices, and to co-operate with this great man in his noble exertions for the enlightening and reformation of his countrymen? Much more, how can he and the Serampore missionaries excuse themselves to their own consciences, and before God, for opposing and endeavouring to thwart and disappoint him in these benevolent plans, and especially for the abuse and reproach they have laboured to heap upon one so disinterestedly laborious, and so eminently deserving.

In the treatment which this distinguished friend and promoter of Christianity has received from the missionaries, we perceive the utmost cause to lament the deep and unhappy influence of party prejudice, and of blind attachment to system. What else than this could possibly lead them to foster and patronize such men as Subhroo and Huridas, [see *Christian Register*, for Aug. 27. p. 218. first col.] and at the same time to oppose and defame so benevolent, intelligent, and active a friend of Christian truth and virtue, as Rammohun Roy. Let the reader turn to the first page of this week's Register, (latter part of column second,) and observe what a noble example of Christian forbearance is exhibited for the missionaries, by Rammohun Roy, in his treatment of those who came to him from the missionaries with evil designs against them. Who is at a loss to perceive the disadvantageous contrast between the conduct of the missionaries and Rammohun Roy? And who is not sensible of the deep stain of reproach they have fixed upon their characters, by their rank enmity to one, who, if they would but rise above the influence of their petty prejudices and jealousies, and listen to his suggestions, and cooperate with him in his plans and efforts, would undoubtedly become an eminent means of advancing the canse of reform, and of Christian truth in Hindostan?

* The precepts of Jesus extracted and published by Rammohun Roy, include the following passages from the Gospel of St Matthew.

Begin with the Sermon on the Mount, Matt. chap. v. to v. 33—then v. 43 to the end of chap. vii.—ch. ix. v. 10 to 18—ch. x. v. 16 to end—ch. xi. v. 25 to end—ch. xii. v. 1 to 14—v. 30 to 38—v. 46 to end—ch. xiii. v. 1 to 44—ch. xv. v. 1 to 21—ch. xvi. v. 5 to end—whole of ch. xviii—ch. xix. v. 3 to end—ch. xx. v. 1 to 17—v. 20 to 29—ch. xxi. v. 23 to 45—ch. xxii. v. 2 to end—ch. xxiii. the whole—ch. xxiv. v. 42 to ead—ch. xxv. v. 1 to end. These extracts fill 35 pages of the pamphlet. The remaining extracts, which we have not, at present time to designate, occupy 47 pages more. Of these extracts, 11 pages are from the Gospel of Mark—33 from Luke—and 3 from John. On some future occasion we propose to name the particular passages. Ed. Ch. Register.

Education Societies. The Education Society of Philadelphia has been merged in the General Education Society of the Presbyterian Church. Its funds consisted of about $1600.

In 1819 a "Board of Education" was formed by the General Assembly of the Presbyterian Church. The object of this Board is to provide means for the increase of the funds for the education of young men for the ministry, and also to forward and aid all proper means that may be devised for this purpose. Among the rules established by the Board one is, that no beneficiary shall receive more than $100 per ann.

The whole number of beneficiaries that have been aided by the Society since May 1823, is about 230, and the whole amount of funds received by the Society during the same time, exceeds $20,000.

Methodist Conference. From some minutes lately published in the Southern Intelligencer, it appears that there was a very serious schism in the Methodist General Conference, which held its session in Baltimore in May. There appeared to exist a difference of sentiment relative to the government of the Church; particularly respecting the powers and prerogatives of their bishops—the rights and privileges of the local preachers, and a lay representation in the General Conference. The one party was designated by the appellation of "*Reformers*," and the other party was called the "Old Side," or the "Old School." The reformers were found to be the strongest; though the different parties were nearly balanced in numbers.

Fasting. The Saluda Baptist Association of S. C. have set apart the second Wednesday of November next to be observed as a day of fasting, humiliation and prayer, on account of the drought that has afflicted that part of the country during the past season—and also on account of the "*great agitation* [which] *pervades our country generally in relation to the choice of President for these United States.*"

## ORIGINAL COMMUNICATIONS.

Mr Reed—The remarks of your correspondent "B." in your paper of August 20th, are certainly deserving attention, and I was in hopes that some one interested in Sabbath Schools would have noticed them before this.

That "the failure of success in many charitable plans may be imputed to an erroneous system;" and that Sabbath Schools not having flourished so much as might be expected, is owing in some degree to this, I am willing to allow, but I cannot think that this is altogether the cause. I believe there is a system in all the Sabbath Schools in this place, and though it may not be so complete in all its parts, yet if it was examined we should find that it is not deficient as many are apt to think.

As regards the plan offered by your correspondent, I have my doubts whether an Association could be formed, whose funds would be sufficient to defray the expense that would be incurred for the necessary number of Teachers. and I think that the generality of Teachers which we now find in the schools, are as able to attend to the children under their care, and are suitable as any that could be desired, and in no way could the children be drawn by the cords of love to their Teacher, and impressed with a belief, that what they taught is important and solemn, more than by seeing their Teacher come Sabbath after Sabbath to instruct them gratuitously.

Your correspondent remarks that, "the gentlemen are generally men of business, much employed through the week; and some of them connected with literary Institutions, and religious Associations, which might fill much of their leisure time usefully and agreeably to themselves and others, if they did not feel obligated to attend the Sunday Schools," and many decline giving any assistance to Sunday Schools because it takes so much of their time.

I know not myself of any way in which a person can spend his leisure time more usefully, than in instructing those children in the Bible, who rarely have this instruction given them by any one but their Sabbath-School Teachers; and to a person who is truly interested in the Sabbath School, I doubt much whether he could find any thing that would be more agreeable to him to do on the Sabbath, however much it might take of his leisure time; and who knows but that while he is giving this instruction to children he may be learning himself.

The time that a Teacher devotes to his duty, cannot exceed, I think, four hours in a week, and surely this is but a trifle, when we compare it with what good we may do, and how small a part this is to what we spend almost idle, in a week.

If the want of success is not so much owing to the system, to what is it owing? It is to be attributed, I think to the circumstance, that there are only a few who are willing to devote this small portion of their time in this useful manner. Let there be a sufficient number of Teachers to each school, and their system will be soon complete, and there will be little cause of complaint; but while it remains as it does, the duty must devolve on a few, and they must do the best they can; and one interested in Sabbath Schools, could not refuse to lend his assistance, when he saw children come cheerfully and willingly to school, and especially if he had seen any good effects derived from his labour, (as I doubt not many have seen, who have been connected any time with the School) he would persevere, hoping his labour was not in vain.

H. S.

## A FRAGMENT.

It is the Sabbath, and the happy bells are calling us as usual to church—how various and fluctuating the feelings of the thousands who flock to the house of God on this day—joy lightens up the countenance of some—sorrow shadows the afflicted mind of many; vanity displays her gewgaws, and humble godliness shrinks unnoticed into the midst of the great assembly:—many meet to pray fervently:—many to idle away an hour; some devoutly to attend and share in the social exercises—and others again to criticise even a prayer! God forgive us our manifold sins.

D. S.

## OBITUARY.

FROM THE BOSTON DAILY ADVERTISER.

Died, on Sunday evening last, at Waltham, Mrs Lucy Maria Farrar, wife of Professor Farrar, of Harvard University, daughter of the late Rev. Dr Buckminster, of Portsmouth, and sister of the late Rev. Joseph Stevens Buckminster, of Boston.

No character could more deserve every tribute of affection and respect than that of Mrs Farrar, and to none could it be harder to do justice, without passing the limits of a public notice. Few have ever moved in so wide and various a circle of friends and acquaintance, and yet enjoyed such undivided respect and love from all who knew her.—It is not beyond the truth to say, that she possessed, in the happiest union, many traits of character, any of which taken singly, would form a distinction for its possessor. She belonged to a family, signalized, in our community, for the highest mental endowments; and at that age, when the attractions of society engross much of the time of most young women, her mind, naturally of a very high order, had received that culture, which fitted her to be the confidential companion and chosen friend, of one of the most gifted men this country has ever produced, her lamented brother. Many can bear witness to the freedom and propriety with which she sustained her part in the circle of what was most cultivated and accomplished that was gathered about him, and the maturity of her opinions on most subjects of moral speculation and polite literature, that were discussed in it.

Did the delicacy of manners in our state of society favor the public display of female talent, the lamented subject of this notice would have distinguished herself among the most enlightened minds of the day. A letter inserted in the biographical memoir of her brother, and understood to be from her pen, will serve as a short but not inadequate specimen of a happiness of manner, which the most skilful writer might envy.

But her intellectual qualities, though of such high order, are not that part of her character, which will be longest cherished in the memory of her friends. She was of a lovelines and disinterestedness which could not easily be surpassed. More forgetfulness of self, more sacrifice of her own ease and convenience to the enjoyment of others, could not have consisted with the most obvious dictates of prudence. She studied the happiness of all about her, not merely by kind words which cost her nothing, nor yet by those great efforts only which attract applause, but by a life of good and generous affection, ever busy in exerting itself for the welfare of others. It may be safely said, that no one ever approached her, without wishing to know her better; and that no one ever knew her well, without loving her. Besides this disposition of ever unvaried kindness, she possessed a happiness and cheerfulness of temper, which combined with the most winning and polished manners, to make her intercourse delightful to all who enjoyed it. Her goodness was not, as it is in some characters, the result of conscientious effort, clouded by a struggle with indolence, or passion, or dejection, but uniformly shone forth in animated looks and cheerful expressions.

Though called in Providence to experience some of the heaviest of human calamities—the loss of a revered father and of a most tenderly beloved brother, on two successive days, and though afterwards obliged to encounter the hardships and dangers of a foreign voyage, in the ineffectual attempt to arrest the progress of her own decline, those most intimate with her are best able to bear witness to the strength and elevation of character, which supported her in these trying scenes. Sorrow, and bereavement, and loss of health, did not exhaust her patience, nor disturb the sweetness of her character; not a shade rests on her pure and pious memory, and the sorrows and trials, through which she passed, furnished no calls for charitable indulgence.

In her religious character, she might be called a model. She possessed the religious principle—the sentiment of dependence on God—at once in the most exalted and in the most practical sense. Even her acquaintance with the speculative parts of religion was considerable, and had been formed and extended in her confidential intercourse with her brother, one of the soundest divines of his age. But her sphere of life had of course called her more to the exercise of the two branches of religion, which are far beyond its speculative parts in importance and interest, the government of the conduct and the elevation of the affections.

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On Tuesday evening he was to attend a
ball, to be given at Castle Garden. His nex
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&c. where we understand great efforts are m
receive him in a manner worthy of the place,
own great merits.

*From the Boston Gazette, of Feb. 4,*

It is with pleasure we insert the following pa
of a letter received yesterday by Mr Breck,
Rt. Hon. Marquis De La Fayette:—

"I have written to you to pay a sum of M
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Guineas, [about $1400] if so, you will oblig
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*From the Chronicle, of Dec. 29,*

Paris, October 16, 1791. The Municipalit
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city of *Paris.*

## PILGRIM HALL.

☞The citizens of Boston and vicinity,
not subscribed for the Pilgrim Hall, now bu
Plymouth, and who are disposed to aid in
tion of this edifice, are hereby informed,
contributions will be very acceptable so the
of the Pilgrim Society. Several gentlemen
have already given liberally. But the pre
are not sufficient to complete the building
been suggested, that there are many, to wh
plication has been made, who would gladly
an opportunity to subscribe something to th
object. Notice is now given to all such,
can subscribe, by calling on Rev. Dr Freem
Bradford, or William Sturgis, Esq's. Truste
Joseph May, Esq. State-street, or J. W. Da
Court-street. Those who prefer it, will
names on the parchment, to which other d
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among the valuable documents belonging to
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Vermont Election. From the return
of the late Election in Vermont, it appears
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*Captain Partridge's School.*—We under
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To those who oftenest heard and will never hear on earth again, the beloved sound of her voice—to all, who had the happiness to be intimate with her—to all who knew her, it may be confidently left to say, whether her merit is exaggerated in this imperfect sketch of her character. Far from that;—it will be but imperfectly understood, by those who have no other means of knowing it: for what are a few poor sentences of eulogy, as a representation of a life of goodness?

## GENERAL INTELLIGENCE.

YELLOW FEVER. By the latest account from Charleston, S. C. the yellow fever continued to prevail to an alarming extent. Some who retired to Sullivan's island for safety have taken the fever. It was supposed, however, that in these cases the disease was contracted in the city, before retiring to the island.

GEN. LA FAYETTE is still in New York and continues to be the principal object of the attentions of all ranks. Wherever he goes he is followed by enthusiastic crowds. On Friday he visited the *free schools*, of the city, and expressed much satisfaction at seeing them in so flourishing a condition.

On Tuesday evening he was to attend a splendid ball, to be given at Castle Garden. His next movement from the city will be up the Hudson, to Albany, &c. where we understand great efforts are making to receive him in a manner worthy of the place, and his own great merits.

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It is with pleasure we insert the following paragraph of a letter received yesterday by Mr Breck, from the Rt. Hon. Marquis De LA FAYETTE:—

"I have written to you to pay a sum of Money for my Account to the unhappy sufferers by the late fire in Boston, but am fearful I committed a mistake, by using the word TWO instead of THREE Hundred Guineas, [about $1400] if so, you will oblige me by correcting that error and paying the additional sum.

*From the Chronicle, of Dec.* 29, 1791.

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*First.* By striking a medal in honour of this brave citizen and soldier, the emblems &c. of which are to be furnished by the Academy of Inscriptions.

*Secondly.* By presenting him the statute of his friend Gen. Washington, executed by M. Houdon.

*Thirdly.* By ordering this decree to be engraved on the pedestal, of the bust of M. La Fayette, presented two years since by the *States of America* to the city of *Paris*.

### PILGRIM HALL.

☞The citizens of Boston and vicinity, who have not subscribed for the Pilgrim Hall, now building at Plymouth, and who are disposed to aid in the erection of this edifice, are hereby informed, that their contributions will be very acceptable so the Trustees of the Pilgrim Society. Several gentlemen and ladies have already given liberally. But the present funds are not sufficient to complete the building. It has been suggested, that there are many, to whom no application has been made, who would gladly embrace an opportunity to subscribe something to this worthy object. Notice is now given to all such, that they can subscribe, by calling on Rev. Dr Freeman, Alden Bradford, or William Sturgis, Esq's. Trustees; or on Joseph May, Esq. State-street, or J. W. Davis, Esq. Court-street. Those who prefer it, will put their names on the parchment, to which other donors have subscribed; and which is intended to be preserved among the valuable documents belonging to the Society.

VERMONT ELECTION. From the returns received of the late Election in Vermont, it appears that Gov. Van Ness is re-elected almost unanimously.

MISSOURI. Hon. Frederick Bates is chosen Governor of this State, and not Gov. Ashley, as reported.

ILLINOIS. The majority in this State against the proposed Convention for revising the Constitution *so as to admit slavery into the State*, is from 1200 to 1500. Much credit is due to the Missionaries for their exertions to prevent the *black* stain which was contemplated to be fixed on a free State.

*Captain Partridge's School.*—We understand that the subscription for the establishment of the School of Capt. Alden Partridge, in this city, has been completed; and that John L. Lewis, Esq. has contracted to have the necessary buildings finished by the 1st of July next.—*Middletown, Conn. Gaz.*

A company has been formed in New-York for the purpose of "supplying the several important ports of the Mediteraneau with steam vessels. Adequate profits and "very important mercantile results" are anticipated from this project. *National Gaz.*

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The American Farmer says, that not more than two fifths as much corn will be raised on the Eastern Shore of Maryland as was raised last year, in consequence of the severe drought. Tobacco crops, also, it is said, will be very short throughout that State.

*Splendid Cathedral.*—A Catholic Church is in erection in Montreal, to be of the length of 255 feet, by 134 broad. It is to have six towers, 300 feet in height, twelve entrances and seven altars. The corner stone was recently laid under a discharge of *artillery*. This is a new mode of consecration; and may possibly be intended to indicate the execution which the *canons* of the Church cannot fail to effect from so powerful a battery.

*Execution of Pirates.* Jamaica letters of the 23d July announce, that TWENTY convicted Pirates were to be executed that day; and that the jails were filled with others for trial.

Lord Byron's private correspondence with his mother and friends, against the publication of which in Great Britain, the Lord Chancellor granted an injunction, was in the press at Paris, in July, in English and in French, and will be speedily issued in this country.—*Nat. Gaz.*

### PRESIDENTIAL QUESTION.

The following list of the States, with the manner of choosing Electors, and the number of each, will no doubt be acceptable to the public at this time.

| | |
|---|---|
| Maine, by people, districts | 9 |
| New Hampshire, by general ticket | 8 |
| Massachusetts, by general ticket | 15 |
| Rhode Island, by general ticket | 4 |
| Connecticut, by general ticket | 8 |
| Vermont, by legislature | 7 |
| New York, by legislature | 36 |
| New Jersey, by general ticket | 8 |
| Pennsylvania, by general ticket | 28 |
| Delaware, by legislature | 3 |
| Maryland, by districts | 11 |
| Virginia, by general ticket | 24 |
| North Carolina, by general ticket | 15 |
| South Carolina, by legislature | 11 |
| Georgia, by legislature | 9 |
| Kentucky, by three districts | 14 |
| Tennessee, by districts | 11 |
| Ohio, by general ticket | 16 |
| Louisiana, by legislature | 5 |
| Mississippi, by general ticket | 3 |
| Illinois, by people, districts | 3 |
| Alabama, by general ticket | 5 |
| Missouri, by people, districts | 3 |

The French lunatic who pretended to be the Dauphin, has sailed from New York to Europe. His brother has advertised him in the London Courier, as an insane man.

## FOREIGN EXTRACTS.

### FROM PARIS PAPERS.

SMYRNA, June 17. The passage of the Asiatic troops causes numerous excesses. Several Greeks have fallen victims to these disorders, which occasion a total cessation of business. The European consuls have represented the case to the Pacha, and for two days the Christian merchants have closed their shops. We do not yet feel safe—the embarkation of the Asiatics may prove the occasion for new disorders.

RUSSIA.

PETERSBURGH, July 9. The Russian expedition, commanded by Captain Bellingshausen, has returned from the Austral regions. The two vessels of which it is composed, the Wostock and the Mirni, sailed the 3d of July, 1819. The object of the voyage was to make the tour of the South Pole, as near as the ice would permit it to be approached, taking care to avoid following the traces of Capt. Cook, that they might complete the discoveries of that navigator. The fruit of this enterprise was the discovery of two islands, the only land know at such a height. They are situated toward the 69th degree of latitude, and have received the names of Alexander 1st. and Peter 1st.: one is at the 73d degree of west longitude, and the other the 19th degree. They are inaccessible, on account of the ice which surrounds them, and the voyagers could not approach nearer than 30 miles, and then only on the west side.

SWEDEN.

LUND, July 14. The Count d' Engestroem, on leaving the ministry, also gave up his office of Chancellor of the University of Lund. The consistory proceeded according to the constitution to elect a new Chancellor. All voices fell on the Prince Royal, who will thus unite the functions of Chancellor over both the Universities of the kingdom. Upon a demand made to the king, by a deputation from the University, his Majesty confirmed the election which had taken place, and the Prince Royal accepted this mark of the respectful confidence of this literary body.

FRANCE.

There were indications that the French Ministers were desirous to adopt the British policy with regard to the South American States. But that policy, as far as it has been developed, appeared to extend only to free commercial connexions with those States. We have not seen any thing which looked like an immediate political recognition of their Independence;—and the appointment of Mr Mourier, who has sailed from England for Mexico, appears to have been that of a Government Agent rather than that of Charge d' Affaires. *Centinel.*

*From files of Gibraltar papers to the 24th July.*

PARIS, June 19.—Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic Physiognomy. It now resembles the other capitals of Europe. In 1805 it contained more than 1500 gardens, and in 1812 it possessed 9158 houses, of which 2567 were of stone, and 6591 of wood. In 1820 it had 1020 gardens, 8000 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained, in winter, 312,000 inhabitants, whereas at present it has not more than 200,000.

JULY 15.—It appears, from documents published by the German Journals, that Russia has at this moment 950,000 men under arms. Of this number, 677,500 men are in active service, namely, 1st army under Gen. Sacken, whose head-quarters are at Mohilow, 320,000; 2d army, under Count de Wittgenstein, upon the Pruth, 100,000; Georgian Army, under Gen. Yermelow, at Tiflis, 60,000; Lithuanian army, whose head-quarters are at Wilna, 80,000; Polish army, head-quarters at Warsaw, 30,000; the Imperial Guards, under General Ouwarow, 89,000. The disciplined cossacks amount to 7,500 men. There are moreover, 50,000 men distributed over the military colonies established in the governments of Novogorod, Cherson, and Charkow.

*French Navy.* In no nation in Europe are their Naval Affairs prosecuted with more noiseless perseverance, and on the most extensive scale, than in France—And we have an instance before us, that no money is more cheerfully provided for. In a late proceeding in the French Chamber of Deputies, on the Budget, it was announced that in 1823, the expenditures of the Navy exceeded the appropriations by no less than *fourteen millions* of francs;—yet the deficiency was granted, without opposition or debate. It was enough, that the money had been expended in additional armaments, new constructions, &c. and that they were necessary to support the honor of the French flag.

*Extract of a private letter of the 16th inst. from Madrid.*—"It is said that a decree will shortly be issued, setting forth that all persons who have belonged to Masonic lodges, will be required to give up to the police, within a delay of 30 days, their diplomas, and other papers and documents relating to the lodges; and that having fuifilled this condition they will be comprehended in the act of amnesty. Those who refuse to comply, will have a month allowed them to quit the kingdom. Upon the expiration of this delay, all persons *suspected of being masons*, at whose houses papers to prove it may be found, *will be hung within twenty-four hours!* The *ultras* consider this measure as a triumph and a pledge of their early victory. A great number of persons, arriving from the provinces, have been thrown into prison—among them is the brother of Empecinado. We are assured that the Spanish conscripts of the new levy, flee in numbers to Portugal, and the mere mention of the expedition of that country to America, suffices to occasion a number of soldiers to desert. Many well informed persons think that the Baron d'Eroles will be the new minister of war."

The Mayor of Havre has published a denial of the statements of the enthusiasm there for General La Fayette.

*Odessa, July* 8.—It appears that it was at Casso and not at Tenedos, that massacres have been committed. Between two and three thousand Egyptian troops landed on the island on the 27th of May, and massacred all the inhabitants without distinction; but letters from Santenea of the 17th of June, say a Greek corps from Candia had surprised and beat the Egyptians.

The Mussulman fleet has not been seen in the Ionian sea, and advices have been received that after having failed in their project of supplying Negropont, they returned to Asia Minor.

The ex-minister, Chateaubriand, is overwhelmed with complimentary odes, epistles and discourses in prose and verse. The *Journal des Debats* of the 27th July, asserts that ever since his dismissal from office his hotel has proved too small for the number of his visitors. He has become the head of a formidable opposition to the ministry. With a government like that of France, no hope of the triumph of *liberty* can be founded on the success of any of the parties, or combinations of men, now struggling for place and power. So different are our institutions in the United States that no apprehension is entertained here of the loss of any fundamental right, whatever party may prevail. In the midst of our hottest contentions, Liberty is deemed secure. The English Patriot has learnt to expect but little change, if any, in the order of British affairs, from the ascendancy of Whig or Tory; but, unlike the continental subject, and like ourselves, he enjoys a confidence as to essential privileges. The struggle of the British parties has over the continental the advantage of involving the broadest discussion of the principles of freedom—which discussion tends to the preservation of them in theory and practice. *National Gaz.*

FRANKFORT, July 19. At Berlin great changes are talked of as about to take place in the Prussian cabinet. The dean of the ministry, M. Hircheisen, head of the department of justice, will obtain permission to retire on account of his advanced age. Two years ago he celebrated the jubilee of his entrance into the highest administration of the Prussian kingdom. We are assured that M. de Schuckmann, who enjoys the particular confidence of the king, and is now with his majesty at Treplitz, will be minister of justice, and M. de Bulow, now the minister of commerce, will be minister of the interior, to which the department of commerce will be united, while the department of the police will be separated from that of the interior and joined to that of justice, so that M. de Schuckmann will still remain at the head of the department of police.

PARIS, July 29. The Baron de Rothschild has sent to the Count Chabrol, prefect of the Seine, a sum of twelve thousand francs, to be distributed to the poor of Paris, on occasion of his marriage.

The number of passengers who arrive at Calais from England increases every week. From the 18th to the 24th of this month 913 landed, and 582 sailed. Besides these, the English packet Lord Liverpool, entered that port the night of 24th and 25th, direct from London, with 213 passengers.

The king of Prussia has lately come into possession of the interesting collection of Egyptian monuments collected in Egypt by General Minutalj.—It is hoped that the literati of Berlin will publish without delay the most curious specimens, which are the manuscripts.

A letter from Champollion the younger, announces that among the papyrus collected in Egypt by M. Drovetti, there is a *Phœnician manuscript*. We shall soon become acquainted with the principal monuments of this rich collection acquired by his Sardinian Majesty, and which forms at present the Royal Egyptian Museum at Turin.

ROME, July 10.—The Pope has lately purchased the library of the Marquis Cicognara, of Venice, estimated at 35,000 Roman crowns, (about 200,000 francs.) When the genius and taste of him who made this immense collection is known, a collection in which his own works hold a distinguished place, an idea may be formed of the value it will add to the magnificent library of the Vatican. M. Troni was charged with this negotiation at Venice. His Holiness is employed in the distribution of the waters, in which Rome is so rich, the construction and repairing of canals. A canal has lately been uncovered, (running along the street *Condotti*) made in the time of Agrippa, and which bears evident marks of having been made at that time; it has leaden pipes of immense size.—The expense of uncovering this canal will exceed 40,000 crowns.

## SOUTH AMERICA.

### HAVANA.

*Interesting and Important.* The Philadelphia Gazette of Wednesday evening contains the following letter from a gentleman of that city, now in the West Indies:—

*Havana, August 26.*

I have nothing material to say, except that Rodrigaez, a colonel at Matanzas, *has proclaimed the constitution*. You will, I suppose, receive papers from Havana in Philadelphia which will possibly detail the whole; but I am of opinion that it is of more importance than we are aware of, *as there were yesterday two expresses from Matanzas, and the streets have been patrolled there two nights*

### PERU.

Letters from Chagres of July 11th, give information that the Liberator Bolivar, would open the campaign against Lima, Callao, &c. in May, with 12,000 cavalry. His Q. H. were at Jauja. Callao was rigidly blockaded by an Independent squadron. These accounts effectually cantradict the former ones of the recapture of Lima.

### BRAZILS.

Advice from Maranham to a recent date, represent that part of Brazil as in a state of civil war and commotion; but as is not uncommon with unofficial narrations, are nearly as confused as the times represented. It would appear, that one party is opposed to the Imperial rule of Don Pedro, at least to the officers of his appointment, and the other party in its favour. Many turns and overturns were the consequence of these collisions. The interior appeared to be in favour of the old system; but the Imperialists, with the aid of Lord Cochrane, had attained the ascendency of the sea board, and held the city of St Phillip (otherwise Maranham, or as Worcester gives the orthography, Maranhao, or Marannon) at the last date. A force had been sent from Itapicara against this place and had sent a summons to the Junta of it to abdicate. On their refusal, an attack was made on the out-posts of the place on the 1st of August, by some 1500 or 2000 men. The result is not given; but the loss of the assailed is stated to have been 14 killed, and 18 wounded. Afterwards a flag was sent into the town, repeating the demand to surrender. This was again refused; and in two or three days afterwards information was brought that the invading force had made a precipitate retreat leaving their cannon and other articles behind. Thus ends the tale. *Cent.*

## MARRIED,

In Milton, by the Rev. Mr Gile, Col. Jesse Pierce, of Stoughton, to Miss Eliza S. Lillie, daughter of the late John Lillie, Esq.

In Pembroke, Benjamin Randall, Esq. Counsellor at law, of Bath, Me. to Miss Sarah A. Whitman, daughter of the Hon. Kilborn W. of the former place.

In Great Barrington, on the 2d inst. Hon. John G. Stowers, Esq. of Hamilton, N. Y. to Miss Amelia Kellogg, of G. B.

In Newburyport, on Wednesday morning, Jonathan Fisk, Esq. of Dover, N. H. to Miss Eliza, eldest daughter of Mr William Morse.

In East Bridgewater, on the 8th inst. Mr Wallace Rust to Miss Eliza Hyde.

In Charlestown, Mr William Mansise, of Lechmere Point, to Miss Mary Ann Somers.

## DIED,

In Sherburne, 9th inst. Mrs Sally, wife of Mr Jonathan Eames, aged 27 years.

In this city, on Saturday evening, Mrs Celia Sigourney, widow of the late Mr Peter S. aged 74.

On the 8th inst. after a lingering illness, Mr Christopher Porter, aged 35.

On Saturday, widow Mary Myron, aged 31.—Mr David W. B. Brown.

In Newton, 4th inst. Mrs Ann Homer, consort of the Rev. Jonathan H. of that place.

In Weymouth, on Thursday last, Lt. Er. Cushing, aged 74, a revolutionary officer.

In Stoughton, 13th inst. Mr Jesse Smith, in the 75th year of his age—an honorable man and a worthy citizen.

In Taunton, Sally Ann, daughter of William A. Sproat, Esq.

Recently, in Europe, Charles Lebrun, Duke of Placentia, aged 86. During, and since the Revolution he filled a large circle in its events. He was a man of letters, and a Member of the Principal Institutions of Europe. He was successively a Member of the States General, the Constituent Assembly, Council of Ancients, third Consul when Bonaparte was first, Arch Treasurer of the Empire, and Governor General of Holland, Liguria, &c. and a Peer of France under Louis 18th, Second Grand Cordon of the Legion of Honor.

In Beverly, Mrs Nancy Brown, wife of Mr Paul K. Brown, aged 36.

In Salem, Capt. Jeremiah Shepard, aged 42;—Miss Polly Phipps, aged 69.

In Lynn, Mrs Hatch, aged 25;—Joseph Batchelder, aged 21.

In Port-au-Prince, Capt. Leonard Peabody, of Portsmouth.

At New Orleans, Aug. 4th, George Stuart, of Salem aged 24.

In Wiscasset, Mrs Ann Augusta, wife of Dr Philip E. Theobald.

In Dedham, on Tuesday evening last, Mrs Elizabeth Walker, aged 73 years.

In this city, on Tuesday, Mr Nathaniel Coverley, aged 49.

JUST RECEIVED, and for sale at the office of the Christian Register, Dr. Abbott's Seasonable Thoughts on Baptism.

This tract consists of two Sermons, the first entitled, "*A Father's Reasons for Baptizing his infant Child*," which has been extensively circulated in three previous editions, and which for its brevity and clearness has been of popular use. The second Sermon is now for the first time published on this important proposition,—"*The Children of Baptized parents, not scandalous, are to be Baptized.*"

Fifty years ago, there were very few churches the in Commonwealth, which did not encourage all regular parents to *recognize their baptism* and bring their children to the ordinance. Within twenty or thirty years considerable efforts have been made to confine the ordinance to the families of communicants. A considerable number of churches, we think without much reflection, have fallen into the errour; and even those congregations, which still adhere to the ancient practice, unhappily feel the influence of example and plausible argument in favour of the innovation, and gradually neglect the ordinance. This Sermon is an attempt to awaken attention to the error, and to induce a continuance in *the good old way*. The following is the plan of the discourse.

I. "From the scriptures and the early history of the church I shall endeavor to ascertain the proper subjects of baptism;

II. Notice an important error, which is gradually and silently prevailing in our ancient congregational churches; and

III. Inquire the causes, which have an influence with many to the neglect of baptism."

As it is well known that many ministers are anxious on the subject, it is hoped they will promote the circulation of this tract in their congregations, before the error becomes general.

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RAMMOHUN ROY.—Just published and for sale at the Counting Room of the Christian Register, an engraved likeness of this distinguished Hindoo.

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August 6.

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Boston, Aug. 27, 1824.

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August 27.

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## Miscellanies.

*From Bowring's "Matins and Vespers."*

SUNDAY EVENING.

"HOW shall I praise Thee, Lord of light?
How shall I all Thy love declare?
Thy earth is veiled in shades of night;
But heaven is open to my prayer.
That Heaven, so bright with stars and suns;
That glorious Heaven, which knows no bound;
Where the full tide of being runs,
And life and beauty glow around;
From thence—thy seat of light divine,
Circled by thousand streams of bliss,
Which calmly flow and brightly shine,
Say, to a world so mean as this,
Canst thou direct Thy pitying eye?
How shall my thoughts expression find,
All lost in thy immensity?
How shall I seek, Thou infinite mind,
Thy holy presence? God sublime,
Whose power and wisdom, love and grace,
Are greater than the round of time,
And wider than the bounds of space!

"Gently the shades of night descend;
Thy temple, Lord! is calm and still;
A thousand lamps of ether blend,
A thousand fires that temple fill,
To honor Thee; 'tis bright and fair,
As if the very heavens, imprest
With thy pure image smiling there,
In all their lovliest robes were drest.
Yet Thou canst turn Thy friendly eye
From that immeasurable throne;
Thou, smiling on humanity,
Dost claim earth's children for Thy own,
And gently, kindly lead them through
Life's varied scenes of joy and gloom;
Till evening's pale and pearly dew
Tips the green sod that decks their tomb.

*From the U. S. Lit. Gazette.*

OMNIPRESENCE.

There is an unseen Power around,
Existing in the silent air;
Where treadeth man, where space is found,
Unheard, unknown, that Power is there.

And not when bright and busy day
Is round us with its crowds and cares,
And not when Night with solemn sway
Bids awe-hushed souls breathe forth in prayers,—

Not when on sickness' weary couch
He writhes with pain's deep, long drawn groan,
Not when his steps in freedom touch
The fresh green turf—is man *alone*.

In proud Belshazzar's gilded hall,
'Mid music, lights, and revelry,—
That Present Spirit looked on all,
From crouching slave, to royalty.

When sinks the pious Christian's soul,
And scenes of horror daunt his eye,
He hears it whispered through the air,
"A power of Mercy still is nigh."

The Power that watches, guides, defends,
Till man becomes a lifeless son,
Till earth is nought,—nought, earthly friends,—
That omnipresent Power—is *God*.

AGNES.

## GENERAL INTELLIGENCE.

### GREECE.

The late English papers contain copious extracts from a long and interesting letter written from Greece to his friend in England, by Colonel Stanhope, the friend and coadjutor of Byron. As all our readers are gratified in being acquainted with whatever concerns this oppressed but interesting people, we give the following extract from the letter with occasional remarks upon it, as found in the London Morning Post, of July 21.

The letter of the Colonel is very long; and in taking a part of it only, we have selected what to us appeared the most important, a view of the naval and military force. The letter, however, embraces numerous subjects, including some observations on the state of the Ottoman Empire, and the views of Russia and the Holy Alliance. If the Honorable and Gallant Colonel's observations are correct, the deliverance of Greece will be a much easier task than even the Greeks themselves consider it. He says—

"Turkey is evidently on the eve of its fall. The reigning family is nearly extinct; its provinces are disunited; Egypt and Tripoly are grown too wise for its government. A portion of Greece is severed from it forever, and the Hellenists, who bow to the power of Turkey, hate it in their hearts, and pant for revenge and freedom. Even Albania detests and threatens to throw off its hateful yoke. The Ottoman armies are insubordinate, and the fleets, having lost their Greek sailors, are become impotent."

The Government of Greece, since the time that it declared its independence, has varied very much at different times. When influenced by Maurocordato, "the leading features of the Government were order, and some say intrigue." Under Colocotroni, "the military power united first with democratic, but afterwards with oligarchial interests." "Under both these systems," the Colonel adds, "the principles of a wild liberty have long prevailed in Greece; but those of civil liberty are only beginning to be duly appreciated and followed."

Of the Legislative Body, Col. Stanhope says, it "is composed of persons selected by the civil and military oligarchs and the people. They naturally lean to the interests of their electors. They are respectable in character, but, like most other public functionaries in Greece, are deficient in intellectual aptitude, and have but little knowledge of business. They are friends to order, and enemies to all extortion; and they are careful of the people's money."

The administration of justice is in its lowest state; but this the Colonel considers as an advantage to Greece, since "she has no lawyer bribed to teaze, impoverish, and enslave her, to the end of time; she has no old prejudices, and sacred monuments of parchments to get rid of, and she is ready to accept the best code of laws that can be offered."

The inference the Hon. Writer draws is, that Greece left to herself, will form a code founded on the "scrutinizing principles of Bacon."

The police, which is supported by the military chiefs, is good, and "with the exception of Missolonghi, personal security prevails to a much greater extent than under the Turkish Government." Colonel Stanhope thinks a Government of Prefects necessary, but says they are ill selected, and "instead of having a leading influence in their districts, they are generally the tools of the principal Primates or Captains;" and he adds, that the former "are addicted to Turkish habits and principles of government."

Of the state of society in Greece, the Colonel says, "The peasantry of Greece possess a large share of rustic virtue. They were within the sphere of Turkey's oppression, but without the sphere of her corruption. This people, but for the want of instruction, are as fitted to be free as any nation on earth; and only those who pretend that 'the slaves of to-day are not qualified to be freemen to-morrow,'—I mean the Oligarchs who are unworthy of liberty, because they are luxurious, corrupted, avaricious and tyrannical. I shall not dwell on the virtues of the Greek peasantry, because they are admitted by all men. Their martial spirit is not inferior to that of the regular soldiery, and some consider them as the most stout and formidable warriors in Greece."

On the subject of a Loan, and the feeling of the leaders in the Greek cause with respect to the public purse, the account is very discouraging.

"The Greeks think they have but one want—that of money. This is a false notion and attended with bad consequences; because every department of the Government, all except money, is neglected. Endeavours were made to remove this notion, by proving that the richest had been subdued by the poorest nations. The Captains are in general averse to the Loan, from a dread that it would fall into the hands of their antagonists, and deprive them of power. The rest of the nation look forward to its arrival with feverish impatience. They thought, and with truth, that if well applied, it would not only secure their independence, but also their freedom. When I was at Argos, measures were taken to bring the subject under the consideration of the Government. The Sittings of the Legislative Body were resumed; measures were recommended for the appropriation of the money, and for securing the payment of the interests. I will not enter into a detail of the measures, as they embrace nearly the whole field of Government. The representatives enacted some wholesome laws. They appeared exceedingly jealous of their power over the people's purse, and as careful of their money as they proverbially are of their own.

EDUCATION. From what has been stated, it appears that there is a great want of educated men in Greece. This is felt in the representative body, in the administration of justice, in the perfectures, in the army and navy—in every department of the State. By the establishment of schools, and publicity, by courting the ingress of settlers and travellers, and the return of elightened Greeks to their country, this desirable end may in time be obtained.

ARMY. The Captains are of humble origin, and many of them are descended from shepherds. They or their forefathers have distinguished themselves by flying from the tyranny of the Turks, by having recourse to arms, and by their light fugitive movements and depredations, which eventually obliged their oppressors to court their alliance. These are the men who by their courage and constancy have kept up a spirit of resistance and martial enterprise in the people, till the nation, being highly excited by Turkish oppression, at last broke out in a mad insurrection, and, contrary to all calculation, ended in emancipating themselves. The horrid massacres committed by the Greeks have been urged against *them* with truth, but most unjustly against *their cause*. Because the object of their struggle was to put down vice, and to establish a government that would promote virtue. These frightful slaughters have prevented the Turks from treating with their enemies on various occasions; but on the other hand they have struck them with terror, and have cleared the country of savages that never could have been their friends, and would always have endangered their freedom. To palliate or deny these cruelties, is, however a false policy. The Greeks have therefore been openly accused of a want of Christian charity; they have passionately defended their conduct;—they have notwithstanding been condemned, and are gradually becoming less sanguinary—witness their conduct at Corinth.

The Captains are generally uneducated, and simple in their manners, intelligent, brave, and excellent mountain warriors.

The soldiers partake of the vices and virtues of their superiors, with whom they live on easy terms, and are rarely punished. They are paid very irregularly, and, when dissatisfied with their Captains, either rebel or leave them. The troops are better disciplined than at the commencement of the revolution; but are said to be less daring, because the excitement occasioned by wrongs, the love of liberty, the enthusiasm of religion, and the hope of plunder, are more faintly felt. The Greek soldiers are extremely hardy—can make long marches, carry heavy weights on their backs, live constantly in the open air, proceed without magazines, suffer great privations, endure dirt and virmin, and still preserve their high spirits. They are swift as horses—and scarcely tangible; and, if a love of liberty can ensure perseverance, almost unconquerable in their wild fortresses. Every soldier's mind is bent on success; no Greek ever admits the possibility of being again subjected to the Turks. If you talk of millions that are about to pour down into their country, still they never appear dismayed. They tell you, calmly, that as more come, more will be famished or mowed down by the Hellenists. This gallant feeling is universal. My opinion is, that the struggle, however protracted, must succeed, and must lead to an improvement, in the condition, not only of Greece, but of Asia."

The British public, we are sure, will feel much indebted to Col. Stanhope for the honest *expose* he has given of the real state of Greece, whose resources, he says, are great, but unexplored; and as his narrative contains many useful hints by which the Greeks may profit, we trust it will be translated and published in their own journals.

*Extract of a private letter, dated at*
CONSTANTINOPLE, June 26.

Persons who have been at Ipsara, relate that the defence preparing there reminds them of the ancients. The men have taken arms without exception; the aged priests, the women and children, are shut up in the castle under the guard of an Albanese battalion, which is charged to put them to death if the Turks should obtain the victory. On the 17th, the women received the communion in public, and afterwards entered with every sign of confidence into the castle of death. Since the massacre of Scio they have never ceased to take a most active part in the insurrection. When the captain Pacha passed before the island last year with his fleet, they assembled by thousands upon the shore, and invited him to land. They are determined to die rather than live in slavery. Some letters mention a disembarkation of Egyption troops upon the isle of Casso; and we learn from Santorin that a brisk firing was heard off that place on the 16th inst. Up to the 19th inst. the excesses committed at Smyrna by the Asiatic troops, had cost the lives of six persons.

The Journal du Commerce of the 28th, contains some editorial remarks on the subject of the negotiations going on in Paris relative to the recognition of Haytien independence. The editor observes that the ministerial journals had raised in part the veil which concealed these mysterious negotiations. It appears from the disclosures made, that the Haytien envoys have offered the French government from 80 to 100 millions as the price of the recognition of their independence; and the Ministers demanded besides, the establishment of military posts on the island, the right of garrisoning them, and a right of sovereignty over the Republic. The editor thinks that even if the envoys should accept these propositions, the Haytien government would not confirm them. He also indulges in some reflections on the subject. After remarking that the government in case the recognition was obtained would have to procure the means of paying the ransom, he goes on to say, "They can procure the credit, but what credit can be obtained in Europe for a government which may at any moment be destroyed? But such would be the situation of this republic, if St Nicola Mole and the Isle of Tortue were occupied by French troops. This state of things would doubtless be taken into serious consideration by the maritime powers which participate in the commerce of the Antillas;—the passage which these points command is of too great importance, for them to be indifferent spectators of their occupation by France."

### FAMILY GOVERNMENT.

Passing the house of a neighbor, in one of my evening excursions, I heard a great noise and tumult, and seating myself to learn the cause and issue of the event, soon understood that some unlucky chap, in imitation of his father's example, had been into the garden with his little hoe, but unfortunately not being able to distinguish noxious weeds from useful plants, had unwittingly destroyed one or two vines—a mighty offence considering the unpromising appearance of the season. Strict inquiry was now made to discover the rogue—but all denied the deed, till a little boy, about four years of age, innocent of any evil design, and ignorant of the art of dissimulation, came forward and owned the fact. Noble boy, said I to myself, your harmless intentions and free confessions, will surely not only screen you from punishment, but entitle you to commendation. But what was my surprise when the mother, void of all humanity—void of those peculiar traits so becoming in the female character—void even of maternal affection, with the mad fury of a dæmon, flew to the helpless child and beat him most unmercifully; at the the same time accompanying every blow with such threats and imprecations as almost chilled my blood to hear.

Blind and miguided parents, said I, little do you consider how much evil you have done without effecting any good. It will readily be granted, by every candid person, that no real good can be expected to result from so improper a manner of correcting. I am far from believing that a child treated in this manner will be deterred from committing even that which he knows to be wrong, whenever he has any temptation for so doing. But the evils resulting from so ill-timed and improper a chastisement are numerous.

First, It confounds in the minds of children the ideas of right and wrong, and the difference between accidental and intended mischief.

Second, They are taught, by the example of a parent, to fly into a passion at every trifling occurrence which is not agreeable to their testy humours. They learn to exercise the baneful passions of malice, revenge and cruelty, among their playmates.

Third, They are taught to pay little or no regard to the judgment or authority of their parents. They will not consider their punishment as the desert of their crimes, but the effects of hasty and petulent tempers in those who correct them.

By such treatment the child is likewise taught to lie; a practice too easily learned without the aid of an instructer. What will induce a child to confess that for which he is sure of being punished? I know of no motives which will prompt older people to do this, but a full and practical belief of their accountability, a principle which seldom actuates the conduct of children.

So I returned and said in mine heart—this also is a sore evil, and the great vexation of our age—that there is so little judgment, reason or religion, exercised in the education of children.—The little master, for breaking a pane of glass, letting fall a tea-cup, or ignorantly destroying a favourite tree or flower, is, in a moment of rage, beaten without mercy; while at the same time, perhaps, he is permitted, with scarcely a rebuke, to indulge anger, malice, and revenge, towards his little brothers and sisters; to deceive and prevaricate; to rob his neighbour's orchards and gardens; and make use of the most uncivil, obscene, and profane language. The truth is this, they treat their children like a dog for accidentally destroying a few pence of their property, while they let pass unnoticed the far more destructive and pernicious evils of the heart.—*Vermont Journal.*

MR COLQUHOUN, in his excellent and valuable Treatise on the *Police of the Metropolis*, informs us, (and his information is warranted by a pretty correct estimate,) that in the city of London, including all classes of criminal and depraved persons, "above twenty thousand individuals rise every morning, without knowing how or by what means they are to be supported through the passing day, and, in many instances, where they are to lodge the succeeding night."

MR COLQUHOUN, in his Treatise above alluded to, makes the following recapitulation of his estimate of the persons who are supposed to support themselves by pursuits either criminal, illegal, or immoral.

An estimate of the Annual Amount and Value of the Depredations committed on Public and Private property, in the Metropolis and its Vicinity, *in one year*; specifying the nature of such depredations under six different heads, viz:

| | |
|---|---|
| 1. Small Thefts | £710,000 |
| 2. Thefts upon the Rivers and Quays | 250,000 |
| 3. Thefts in the Dock-yards, &c. in the Thames | 200,000 |
| 4. Burglaries, Highway Robberies, &c. | 280,000 |
| 5. Coining base Money | 310,000 |
| 6. Forging Bills, Swindling, &c. | 250,000 |
| Total | £2,000,000 |

"The foregoing Estimate, grounded on the best information that can be procured, exhibits a melancholy picture of the general depravity which prevails; and which is heightened in a considerable degree by the reflection, that among the perpetrators of the crimes there particularized, are to be numbered persons, who, from their rank and situation in life, would scarcely be suspected of either committing or conniving at frauds, for the purpose of enriching themselves at the expense of the nation."

### LORD PETERBOROUGH.

This lively Nobleman was once taken by the mob for the Duke of Marlborough, (who was then in disgrace with them,) and was about to be treated roughly by these friends to summary justice; upon which he addressed them thus:—"Gentlemen, I can convince you by two reasons that I am not the Duke of Marlborough. In the first place, I have only five guineas in my pocket; and in the second, they are heartily at your service." So throwing his purse among them, he got out of their hands, with loud huzzas and acclamations. Of his own courage he used to say, that it proceeded from his not knowing his danger; and in this agreeing with Turenne, that the coward has only one of the three faculties of the mind—apprehension.

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# CH

VOL. III.

COMMUNICATION.

FOR THE CHRISTIAN R

Mr REED—The Universalists, who doctrine of a future retribution, have come very active in their attempts proselytes, and to spread their peculi They address themselves to the you literate, who are unable, in some cas fute their specious arguments; and cause of good morals, and of true relig danger of being greatly injured. A one of the public papers has taken it (with little modesty,) to assert, that reject the doctrine are unable to Many intelligent christians will proba it useless to reply to such statemen labored essay cannot be necessary. remarks may be acceptable to a portio readers; and some of them, I have believe, expect it. Without further I propose therefore, to offer a few ob on the subject, which have occurre mind; leaving to others a more full an reply, should it be deemed important.

I profess protestant principles. I the Bible the only rule of faith and lieving it to be written by men divinely I bow to its authority; and appeal to port of my religious opinions. But plain, general, and unequivocal doctri my assent; not attempting to fortify by obscure and difficult passages, no any apology for any sentiments evi pugnant to the general tenor and decla scripture, and to the clearest deducti sophisticated reason.

Reason and revelation, I believe, harmonize, and afford reciprocal al other. Revelation, however, teac doctrines and truths, not suggested or d by reason; and some which we can comprehend or explain. Many axioms, by all who are not atheists, both in the and intellectual world, are above our prehension. Yet it is by the exercise we must judge of the validity of the any system, purporting to be of divi and of the meaning of a revelation ackn to be from God. As rational beings, do otherwise.

Christianity invites examination. to be of divine origin, it demanded and enquiry. It is a solemn duty, endeavour to understand, as to obey one can neither obey, or really bel unless in some good degree we do und We shall not render to God the hon the service which is proper and acce less we entertain some just views o acter, government, purposes, and con

To every unperverted, and un mind, to every one of honest intention to receive and obey instructions give messengers, unfettered by human c not interested in the prevalence of a lar system, the fundamental and ess trines of revelation must recommend t with a form and clearness not to be misunderstood. They who sincerel truth, will find all that is important or consolation: while the selfish an will wander in error or uncertaint their eyes against the clearest light, for objections to doctrines, which mind of common sense can ever disp

The modern doctrine of universa for all men alike, however they m and whatever may be their respe acters; denying a future state of and all punishment or suffering he the most vicious and profligate; is reasonable and unscriptural, as har a serious denial and refutation. No relating to the moral character of moral nature of man, can be more unfounded and absurd.

If man is a moral agent, he m ponsible for his conduct. He is merit or demerit, of reward or pu happiness or misery, according have conformed to the unbiassed reason and conscience, and obeyed his great moral governor and right There are laws to which the mo as the natural world is subject; an violated or disregared, will produ and evil. In the moral world, this ery or punishment, which the bei wilfully opposed the law of his condition must suffer. That there (or, if it be better, by the will of tive) but certain connexion betwe ence, or a violation of our moral misery, and obedience and a sa condition or happiness, every ma tion and experience must have ob convinced. The wilfully and vicious are inevitably miserable. no argument to prove it.

But it will be said, then, they here; and this is sufficient for all of justice and for the vindication eous government of God. But do ings lead them to reform? Do which they are subjected by thei vent further disobedience? and come penitent and holy from a evil of sin? No. The evil and sequent upon immorality and vice